Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

Mar 44
Hills Library
Newton Theol. Inst.
Newton Ctr., Mass

Andover Newton Theological Library
OCT 7 1943
NEWTON CENTRE, MASS.

OCTOBER 6 1943

Why Promote the Church Paper?

THOMAS T. JOHNSTON

To take the church paper and be enriched thereby, is to want others to enjoy it and profit from it.

There is nothing better to promote than this organ of power, for intensifying and giving intelligent direction to one's religious interest in humanity, in one's community, one's church, one's neighbors, one's home, and one's own personal life. One rule for success in business is to "think big." This rule holds for success in religious life and service. Limited information means restricted vision, hence an approach toward the futility of blind toil. The church paper saves from blind toil, giving light to the mind, unction to the spirit, helping to make efforts count for the most. It helps one- and two-talent Christians to become nine- and ten-talent Christians.

The church paper affords reading exceedingly worth while. It feeds the very intellectual and spiritual appetite which it creates. It lets one share in the best thoughts of the best thinkers, the greatest tasks of the greatest doers. It points out to one the resourcefulness of one's own personality. It is fertile with suggestiveness, and lets not the brain grow dull, the heart discouraged, or the hand idle. Its editorials are luminous, comprehensive, compelling. Through its forum, the paper invites free expression and discussion. In the home, the paper is a silent teacher for youth, maturity, and age; its influence is inestimable and constant, putting an edge to truth, stimulating the religious imagination, and building faith.

The church paper is a newspaper of the world-wide kingdom. It is in the very stir and whiz of the world of action, telling needs, conditions, promoting hospitals, schools, and every noble cause, and battling every social wrong. It loosens pursestrings, both for the local church and for missions in all forms. It promotes the sense of oneness and the bonds of Christian friendship. It helps one to love men everywhere, of whatever station, tongue, or color, for what they are and what through Christ they might become. It touches every level of need, from finance and statistics up to life's poetic raptures, from the business of local committees or councils of the church at large up to the soul's altars of prayer and adoration, from the cries of sinning, sorrowing, or dying men up to the mountain-tops of intimacy with God.

Thus the church paper promotes the kingdom of God on earth. Therefore, all should promote the church paper.

FOUNDED 1823

All Out---for Peace!

There Is No Discharge in the War Against War

JOHN S. PERKINS

Global war is incomprehensible to the ordinary citizen. We have no more capacity for understanding the gigantic awfulness of this conflict than we have for comprehending the solar system. We can identify places, and things, and time intervals, but we are completely at sea when we try to understand the complexity and the magnitude of the elements and forces involved.

Likewise, we have failed to grasp the meaning and requirement of global peace. In simple faith we look forward comfortably to a familiar and clean-cut peace pattern. An armistice—a few commissions—a peace conference—a reshuffling of some boundaries—perhaps some spectacular war-guilt trials—and then PEACE! We breathe a sigh of relief, we relax, let down, "live and let live."

No, we must fight for the next peace—*and keep fighting for it eternally*—with the same skill and devotion and sacrifice we are now using to fight the war. We must go *all out* for peace, as we have gone *all out* for war.

There must not be an armistice. The war must continue. We must war on war! We must everlastingly stay in the fight—for peace!

World War I was a pinpoint war. One always knew where the war was. There was one main theater of operations with a front of only a few hundred miles into which most of the men and materials were funneled.

In this global war, the fighting breaks out all over, thousands of miles from the centers of population of the peoples primarily affected. There are at least five main theaters demanding equality in arms and men. The active fronts in this global war now total several thousand miles, and they have been longer.

World War I was a two-dimensional war at best. Global war has added air power as a dominant third dimension which enables the force and fire power of whole armies to be gathered almost instantaneously and loosed on vital targets in a period of minutes almost any place on the face of the earth.

World War I was fought for the most part on land away from the coasts. Vast beachheads with harbors and docks were already in our hands. In World War II, almost every land contact with the enemy must be preceded by the establishment of beachheads. Almost every soldier and piece of equipment must be landed from a boat on a beach ready to fight at once.

World War I cost America $20,000,000,000—but America's participation in global war has already run up a $128,000,000,000 bill, with the $200,000,000,000 mark expected to be reached by next summer.

Here in America, a country that puts the dollar sign on everything, $200,000,000,000 is simply beyond human comprehension. The total cost of the Federal Government from the Declaration of Independence to 1941 was $175,000,000,000. Yet in three years we are obliged to pay an amount greater than the sum we have appropriated for 160 years of federal existence—including five wars and eight years of the New Deal!

The physical counterpart of $200,000,000,000 is as incomprehensible to the ordinary individual as the distance from the earth to the sun. Two hundred billion dollar bills laid end on end would stretch 6500 times between Boston and San Francisco. It would take 6000 years at the rate of one second a bill to lay down 200,000,000,000 bills end on end.

God knows we don't begrudge the money. Money doesn't mean a thing when the basic elements of life and freedom are threatened. What father counts the cost of a hospital bill when his infant son lies on the operating table fighting for his life?

But are we capable of understanding what the peaceful expenditure of $200,000,000,000 would provide? Can we comprehend the enormous good that will come from an equal expenditure of effort and money—for peace?

We spend $3,000,000,000 annually for education in this country—from kindergarten to university. Two hundred billion dollars would provide for the total expenditures of every educational establishment in the country—public and private—for three generations!

We spend less than $2,000,000,000 a year for all forms of hospital and medical attention. Two hundred billion dollars would pay the nation's combined hospital and medical bill for a century!

Two hundred billion dollars build 1000 Boulder Dams, reclai whole continent of arid land spend in one day for war an a equal to twice the cost of Coulee Dam!

Two hundred billion dollars wipe out every slum area in the try! Two hundred billion would build a new home for family in the nation!

We are spending as much for eight hours of war as we spen year for all church activities of kind in this country!

Two hundred billion dollars times the value of all savings d in the country! It would be eno build the facilities and equipm all railroads twenty times over!

In one hundred years we im crude rubber with a total agg value of $6,125,000,000! Now spending more than thirty tim amount in one thirtieth of the ti war!

President Daniel L. Marsh of University in his Commenceme dress before the 1943 summer ating class pointed out that Fr from War was a prerequisite fr to the Four Freedoms.

When the awful devastation and the $200,000,000,000 bill is being paid, we must ask ou whether we are willing to p peace a fraction of the price w willing once to pay for war, t this all-important Freedom from

Victory in this war is our p all-consuming objective. The p high, but we know we must The struggle is long, but we there can be no weakening.

Victory over war is a goal th must make equally appealing. struggle must be a perpetual one price will come high, and we m willing to pay it.

We must demand that the w peace be waged with the same consecration that we are giving We must ask for no less.

Cooperation among governm one of the keystones of lasting The heads of nations and their staffs meet together time and again to plan war activities. C

(Continued on page 827)

Zions Herald

✦ THE INDEPENDENT METHODIST WEEKLY ✦

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

OLUME CXXI ★ BOSTON, *Wednesday, October* 6, 1943 ★ NUMBER 40

Easing Today's Terrible Tensions

HAROLD LANCASTER

ensions, conflicts, the sense of being torn apart—these gs seem to be the lot of even the finest souls in this There is little of the peace that passeth understand- Stephen Leacock, describing a certain character, said he was more like a civil war than a human being; ur day the tribe to which such a person belongs is tly on the increase.

the first place, there is the tension between the pref- ce and the performance in the realm of religion. re is a phrase which for some of us has expressed the t and soul of our religion. We have felt that when said that above all else we yearned to take Jesus usly, we have said all that it was possible for us to And now in our present circumstances we are de- sed by the realization that Jesus would never be d doing the kind of thing in which at this hour we ourselves engaged.

ut reaching that conclusion does not by any means e the problem. We cannot imagine Jesus' partici- ng in armed strife, but no more can we imagine standing by and allowing blatant, arrogant might ave its way. Nor are we satisfied with the insis- e that His kind of resistance would be different n ours. We have examples before us of nations that e attempted other ways, and they are under the domi- on of brutal evil.

there any way of easing the terrible tension which I convinced is being felt by so many? We need to ind ourselves that, while we cannot imagine Jesus' g the things we do in war time, it is just as true that cannot imagine His doing the things we do in peace e. For instance, we cannot imagine His engaging in kind of competition that makes life a more difficult g for those engaged in the same business. We can- imagine His running a church in the way churches run. We cannot imagine His living in the kind of nes in which we live so long as there are those living he midst of misery and wretchedness. In short, it is ittle use being aware of a tremendous tension when it comes to war and turning a blind eye to countless other things in the doing of which there is such a great gulf fixed between our conduct and His spirit.

What I am about to suggest will in all probability be regarded by some as a lowering of the Christian standard and be branded by others as a cowardly compromise. But it does have the virtue of saving us from unreality and hypocrisy. Deep as our desire may be to take Jesus seriously, in a world like ours we are never going to be able to live as He lived or do as He did. We want to follow Him closely, but in a world like this we shall never be able to follow Him very closely. In Channing Pollock's play "The Fool," the young clergyman quotes the words from the New Testament, "And Peter followed afar off," and then adds sadly, "And we all follow afar off." That may be all that we are ever going to be able to do.

One who has an unusual insight into human nature made the statement recently that it mattered to no small extent to have one's preferences in the right direction and that, in the majority of the situations in which he found himself, a preference was all he could manage. It may be that the only thing we shall be able to say is that our preference is for the way of Jesus. And that would count. Just as there would be more music in the world if those not perfect in the art would sing as best they could, so there would be more Christianity in the world if those who know they cannot be perfect would do the best they are able.

The second of the tensions about which I want to say a word is the tension of parting. There have been few other occasions in human history when so many people have felt the deep pain of parting as are feeling it at the present time. After all, human separation is a terrible business. The thought of distance can be the cause of inexpressible anguish.

There was an occasion in the life of Jesus when He faced human separation, and He had something to say concerning it which at the first glance is difficult indeed

to believe. His words were, "It is expedient for you that I go away"; which must mean, It is a good thing that we part.

We have to admit that there have been partings and they have turned out for good. They have brought us revelations of ourselves and of those from whom distance divides. Many of the partings that we are enduring are not going to be without their reward. We have to admit, even against our will, that so many of those who were with us had become soft and effete. We had shielded them, and they had shielded us.

What revelations have come to us of them since they went away! We never realized that they had it in them to be and to do all of which they have shown themselves capable. It may be that they have discovered in us depths of which they had never been aware. I read a letter recently from one of those who went away, and in the course of it he said that, when he returned, never again would his be the spirit that took things for granted. He said that one of his comrades had told him of a time three years ago when he had broken his leg and had spent months in bed dreaming of the ecstasy of motion, the beautiful fact of putting one foot before the other again and walking off in any direction that he chose. Of course, the thrill wore off a short time after the leg was healed, but the writer of the letter was convinced that what they were going through now would not be forgotten quite so soon. He said that he felt that never again would he grow accustomed to or be hurried past even the most minute pleasures of life. What is true of that boy is true of so many of those who have left us for a while. John Oxenham said that they went out boys and came back men, with strange new depths beneath their tan.

We wanted one thing—to have them stay with us—but we had to have another, and we watched them go. But if the parting for a while results in finer men and women, it will be worth it all. It may be that there is something we need which only separation can do for us.

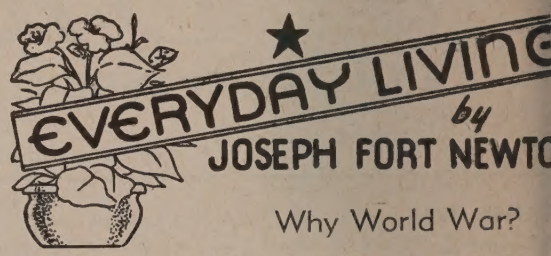
Lastly, a word about the tension which so many of us are feeling in the realm of work. We are living in a day when heroic things are being done on a world-wide scale, and we are out of them. What we are doing seems to be such a trifling thing. We are compelled to do one thing and our minds are continually taking flight to another.

The tension might be resolved to some extent in the realization that, while they serve who are engaged directly in this world-wide struggle, we too can serve who wait and work. What would there be for those who are risking everything to come home to if we allowed that at which we ought to be working to vanish? We must win the war, but we must think of something else, namely, just what is going to come of winning it.

A large industrial concern has been carrying a full-page advertisement in the newspaper. There was a portrayal of a soldier who was uttering a warning to those who would change the America that he had left. He was informing them that when he returned he wanted to find things as they were when he went.

It may be that soldiers have said that and have felt so, but we must have a care about reading the wrong meaning into their words. Perhaps what they mean is that they want to find home as it was when they left it, they want to find the gardens still filled with flowers, they want to find friends who are still loyal to them. But surely the last thing they want is to find a world in which the same old ideas hold sway, the same old m prompt people, in which there are the same old wa doing things. For those old ways are responsible f their present suffering. The building of the world is fit for them to return to is our task. It is a task n be despised.

Living with this constant sense of tension may n a comfortable way to live, but if the cause of it is a desire for a high way of life and the compulsion to a low way, who would have it otherwise?



Why World War?

The late Washington Cooper, the famous engineer my friend for many years. In later years he spent time in Russia, having been invited to build the Dn Dam, now blown up to save it from the Germans.

A short, stockily built man, he had a huge head large bright blue eyes, deep beyond fathoming. On rode together from Chicago to New York and ha of our good long talks about everything.

"What caused the World War?" he asked me denly. "Not its immediate inciting cause, but wha far back and deep down in the mind of man which the nations begin cutting throats and killing men?"

Of course he was referring to the first World There was no Versailles Treaty, no howling Hitle idiotic ideologies in those days—these were later i tions and unmitigated afflictions.

The question staggered me, made me hesitate. he gave his own thought about it, without prete that it was an answer. His version showed how dee his mind, and how truly spiritual it was.

"Some say it was due to the bungling of politician others tell us it was the Devil himself who starte explosion. But these are not real answers; we mu miles deeper," he insisted.

"The real reason, or cause, was the inability of kind to make sense out of the world, to find meani life, and thus to cooperate for the common welfar short, it was a moral and spiritual breakdown.

"Faith was dimmed down," he went on, "be science and religion have been at loggerheads when should have worked together. One has to do with and laws, the other with values and meanings.

"The schism between the two ended in tragedy. people responsible for education, for shaping the and ideals of the people, got into a row, the resu which have been devastating."

Never can I forget the earnestness of my friend talked. Until we have minds big enough to blend and values, he continued, there will be no security a another and more terrible war.

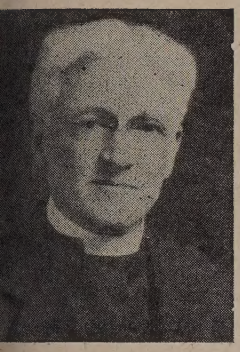
The schism went on, and a worse war followed happily, he did not live to see it. He was an enginee a seer.

My Brother of Canterbury

A Tribute to the Very Reverend Dr. Hewlett Johnson, Dean of Canterbury

ELIOT WHITE

[From *Soviet Russia Today*]



Rev. Eliot White

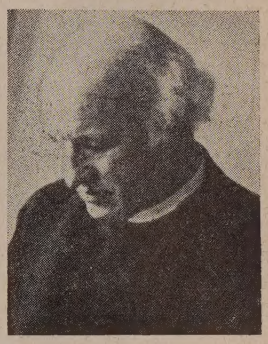
One of your fellow clergymen, on the western shore of the Atlantic, salutes you with admiration and warm comradeship.

No outward compulsion, but your love of truth, justice, and human liberation, moved you, when it was immeasurably more unpopular than now, to take your valiant stand in behalf of the Soviet Union and its marvelous advance out of Czarist tyranny into the day of the people's self-determination and constitu- l liberties.

ear Brother, how easy it would have been to leave thers the vindication of the Soviet Power and its hecy of hope for a better world this side of heaven, ll people! And to be satisfied to officiate at the time- ored services in the magnificent Cathedral, and to der in meditation about its beautiful and historic incts, letting its wide walls shut out all the turbulent d of international strife and debate.

r surely you love no less than do others the vista of ong Cathedral nave leading to chancel and sanctuary, chly illumined by the glorious stained-glass windows. nd when on one of your walks along the banks of iver Stour, in the lovely country beyond the Cathe- you look back at its noble walls and pinnacles re- ed in the calm waters of the summer stream, your t, too, delights in that serene and beloved vision. Yet f these treasures of history and devotion could not e you forget the world's conflict and need out beyond oistered peace.

uring years when the great majority of dwellers in tries outside of Russia (your own and mine notably uded) were misjudging the purposes and achieve- ts of that newly awakening land, and were accepting little if any evidence the prejudices and propaganda- n assertions of hostile critics, you on the contrary, patient investigation made in visits to the USSR, ed your own first-hand evidence of the immense e and wise planning of the Soviet progress. And you had the courage and independence to make known our hitherto misinformed contemporaries the truth t the vast contribution to human welfare and social ncement which Soviet Russia had already made, and resolutely determined to continue in a happier future. gainst a tide of opposition, led by those who in- tively felt their privileges and profits threatened by w social system wherein no individual or group can nue to exploit the masses through control of their ces and means of existence, you nevertheless pressed with calmness and determination, to make your fs of Russia's advance more widely known.



Dr. Hewlett Johnson

The loneliness that must have been your lot in this self-sacrificing service to humanity, never cast you down. You knew that you were arraying solid facts against the crumbling defenses that prejudice and greed had raised up against truth.

And what a change for you have the most recent years brought, wherein Russia's power and worth, which you proclaimed in the time of her endurance of scornful stigma, have now been so triumphantly revealed in the most fearful of all wars, before the eyes of all mankind!

Yes, you were right, and your detractors wrong. If you rejoice now in that vindication, it is not for any personal aggrandizement—rather because you have lived to behold the truth made manifest, and the mighty dawning, after age-long suffering, of the people's freedom and joy.

In Canterbury's historic minster, you well know how the ecclesiastical leaders of former generations are commemorated by carven tablets above their tombs, recording dates and deeds of their earthly careers. And yet even stone and bronze monuments are not imperishable. More nearly everlasting will be your memorial, my Brother!

For your name is cherished on living tablets of millions of grateful hearts. Your valiant advocacy of their cause and destiny, elsewhere under a cloud of malice and lies, will outlast and outshine all inscriptions preserving the titles of those who sought to rivet forever the fetters of unrighteous privilege upon its victims.

In the Bible, from which all of us who have been ordained to the Christian ministry pledged ourselves to preach and teach the truth of God, no matter what the consequence might be to us, you, dear Brother, in your faithful witness-bearing, have found some realities very startling to our modern times.

For example, the prophet Jeremiah, as a bringer of that divine truth to men, voices this searching declaration of God:

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (23:29.)

And if that awful fire now rages through the shams and lies of hypocrites and oppressors of later days, you, my Brother and modern prophet, well know what a heap of ashes and cinders it will leave. And if that divine hammer keeps on striking its resistless blows on the rock of modern greed and tyranny, you also know into what fragments and blowing dust it will shatter it.

The Hammer of God!—already it is smiting!

Again, through the prophet Joel (3:13), the divine Voice commands: "Put ye in the sickle, for the harvest is ripe."

(Continued on page 828)

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

Special Contributors

ERNEST F. TITTLE WILLIAM G. CHANTER
RAYMOND H. HUSE JOSEPH FORT NEWTON
RALPH W. SOCKMAN

Correspondents

CHARLES D. BRODHEAD H. ELLIOTT CHAFFEE
WILLIS J. KING WALTER BROOKS FOLEY
PAUL MORRISON

Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

Blueprint for Life

Some very large books seem to possess little of value for the human spirit. On the other hand, small books often appear crammed to their covers with satisfaction and insights. Dr. Harris Elliott Kirk's latest publication belongs in this second class. Entitled "A Design for Living,"* it contains the Rockwell Lectures on Religious Subjects given at Rice Institute, Houston, Tex., in 1939. The author, who has given addresses on various foundations at many colleges, has been minister of the Franklin Street Presbyterian Church in Baltimore since 1901.

Although Dr. Kirk delivered these addresses prior to America's participation in the present war, his utterances have a peculiar relevancy to man's current need. His first chapter provides the reader with an analysis of the "modern temper," the singular element in which he declares to be "a longing for rejuvenation"; that is, "a desire to find amid the chaotic changes of the world a place where man may lay up his inner life." Continuing his theme, the author sets forth two propositions, to each of which he devotes a chapter. The first is concerned with "The Divine Purpose," the intention of God to meet man's need. This is accomplished in the person and mission of Jesus. The second proposition is to the effect that "man can understand and respond" to this invitation as expressed in the gospel. The humble and intelligent acceptance of this proffer creates life rich in content and measureless in dimensions.

"A Design for Living" expresses the heart of evangelical theology. It corrects the extreme humanism that was prevalent ten years ago. But it avoid radical pessimism inherent in what might we termed the neo-Calvinism of this hour wherein a few proclaim the utter powerlessness and wortl ness of man. Expressed in clear and graceful di Dr. Kirk's exposition is a serious but hopeful mons to all thoughtful men and women in crucial day.

* *A Design for Living.* By Harris Elliott Kirk, D. D., LL. D. Fleming H. Revell Company: New York. Price, $1.25.

From a Pastor

Special attention of our readers is called t cover feature of this week's HERALD, "Why Pro the Church Paper?" It comes from the pen, n a bishop, a secretary, an editor, a district sup tendent, but of a pastor actually at work on the His words have special significance because he the problem of building morale and cooper through the printed page from the pastoral ang

"Tomorrow"

One of the best pieces of literature to be issue the Joint Division of Education and Cultivatic the Board of Missions and Church Extension long time bears the terse title "Tomorrow." magazine prepared in rotogravure furnishes reader an excellent idea of the scope and valu the foreign missionary movement. The vivid illu tions "point up" the reading matter and give a interest to the publication. The magazine will be to every pastor who desires to use it to inforn people. At his request it will be sent free of co reasonable quantities. Wise pastors will file orders at once with the Joint Division at 150 Avenue, New York, that their parishioners ma prepared to participate in the special World Se Sunday for foreign missions, October 24.

Rising Tide of Protest

Churchmen and other far-seeing citizens in country are becoming increasingly incensed wit liquor traffic. By an overwhelming majority, stockholders of the Curtis Publishing Compar their recent annual meeting in Philadelphia vot continue the present policy of not admitting li advertising to the columns of the company's pul tions, *The Saturday Evening Post, The Ladies' H Journal,* and *The Country Gentleman.* The stockholders who wished to admit such advert could muster only 87,589 proxy votes. More 2,400,000 proxy votes were registered as opposed

In *The Boston Herald* and some other da Schenley Distillers Corporation is running a seri advertisements intended to make drinking res able. Before us is a "deadly parallel" of comme letter form on one of these, "Why—'Intoxicar showing how illogical and ridiculous are its ments. A widely circulated reform organ also s the inconsistency of promoting an agent destru of physical, mental, and moral health, especial the present world crisis. Readers of ZIONS HE too, are protesting against these advertisem which have the form of front-page reading matt

A POWERFUL INSTRUMENT

aid a radio commentator, in substance, replying a question regarding the possible influence of the ırch in shaping the peace, "It will not count for ch." He then stated his reasons. He declared that church is too much concerned with theological estions, too individualistic in its outlook, too otherrldly. This critic overlooked many things. He l a picture in his mind of the church of fifty years). He had lost touch with the thought and activity the modern church. He failed to sense the subtle powerful influence of religion upon public opin-. His criticism was altogether too superficial. d yet no discerning Christian can fail to see that church of Christ is exercising only a minimum of potential power. The church could turn the world side down. It could end the war tomorrow. It ıld bring about a permanent and durable peace. ot by mere resolution, to be sure, but by releasing its pent-up forces of love and good will, practical elligence and moral determination upon the probns of our day and upon the deep, underlying causes world disaster.

Why is it that we are so halting and tentative in e exercise of our spiritual power? Fundamentally, e church is an opinion-forming institution. It calls en to new vision, to new insights, to new life. It apes their thoughts and actions after the pattern of hrist. It denounces the wrong thinking and the rong doing of human sin. It wars on ignorance and sease. The church has the body of teachings that ill save the world. The proclamation of the gospel the forerunner of the new humanity.

The pulpit is one of the most powerful instruments r molding decent public opinion. Christian unirsities, colleges, and schools are another. Good ooks stimulate the minds of men to noble thought nd action. But among these and other means by hich the thinking of mankind is influenced, the hristian newspaper holds a unique place. Its serice is manifold, and it exercises its power through variety of approaches to the minds and hearts of its eaders. It chronicles the news. It reports the activies of leading Christian personalities and of boards, ocieties, and committees dealing with the applicaion of Christian principles to problems of human velfare. It gives space to discussions of Christian beief, of the burning issues of the day, of the ideals nd purposes of the church. It has its pulpit, from vhich are preached inspiring sermons.

The church press promotes good causes—missions, education, hospitals, philanthropies, reforms. It reports the achievements and victories of the faith. It lifts up Christian ideals on the wings of song. Week by week it brings a message of courage and good cheer to Christian homes.

The religious journal backs up the preacher, his officials, and the leaders of the local church in their efforts. It reenforces the work of the general boards and institutions of the church, and all movements that make for the progress of righteousness.

Why is the church press so poorly supported? Why do some people demand that it "pay its way" when philanthropists assume that colleges, universities, and hospitals must be endowed? Why must the church press "show a profit" when everyone acknowledges that mission, educational, and reform boards must be financed by generous contributions? The fathers in the old days spent money lavishly on tracts, sowing them "knee-deep" for the sake of promoting religion. The Christian newspaper is an enlarged tract. It should be supported generously—by large subscription lists and by adequate subsidies.

In this critical hour in the world's history, public opinion can make or break humanity. We want peace. We want to establish Christian bases for a new order of things in the world. If the circulation of the religious newspapers of the United States—upon which more than upon any other nation depends the future destiny of mankind—could be doubled in the next six weeks, the great cause for which we have all been praying would go forward by leaps and bounds.

Here is a letter from a much-beloved retired minister of The Methodist Church. He says:

> Enclosed is my check for $5 . . . my subscription to ZIONS HERALD Associates.
>
> Now I will say a few words which I have long desired to say. I am indignant and ashamed that ZIONS HERALD should be in such a predicament as to require ZIONS HERALD Associates. I was glad to be one of those Associates, since such an expedient was necessary. It would be a tragedy if ZIONS HERALD should be discontinued. . . .
>
> When I joined the New England Conference . . . I had the firm conviction that one of my main duties was to put ZIONS HERALD into the homes of as many of my parishioners as possible. I never lost that conviction, though I may not always have fully lived up to it. In my first appointment as a Conference minister, I found six subscribers and left twenty-five. When I took the retired relation . . . I left almost exactly one-fourth as many subscribers in my last charge as there were full members.
>
> . . . Each minister should be profoundly convinced that a good list of subscribers to ZIONS HERALD in his parish will greatly contribute to his own advantage and to the intellectual and spiritual upbuilding of the subscribers and to their intelligent interest in Methodism as a whole.

Sound words of counsel and advice!

This is Protestant Press Month. Let every Methodist cooperate to increase the range of influence of Methodism's 120-year-old paper.

"The Farmer Goes to Town"--Will Methodisn

Wanted: Fewer Career-Men, More Cause-Men

MELVIN C. HUNT

Like Athens of old, we have become a "City-State," but there all likeness stops. For there is no historic parallel to our Western civilization, particularly to that in our own country.

In the life span of this adult generation we have passed from an agricultural to an industrial economy. It was about 1890 when, for the first time, our manufactured products exceeded those of the soil. In that brief half-century we have shared in the greatest of all revolutions, the Industrial.

And accompanying this precedent-shattering upheaval was the equally significant shift of population from rural to urban areas. In 1840 there were 44 towns and cities having 8000 or more inhabitants; in 1940 there were 1323 such places, an increase of nearly three thousand per cent. In 1910 there were 50 cities with 100,000 or more people; in 1940 there were 92. In that same thirty years the rural population dropped from 45.3 per cent to 36.4 per cent of the total, while the urban figure rose from 45.8 per cent to 56.5 per cent, or a separating gap of nearly 20 per cent in less than a single generation.

Vast and accelerating changes in our whole social structure have followed this continental shift in population. One of the most threatening of these changes is that affecting the growth of population itself. The falling birth rate, with a non-existent immigration, will in all probability level off the population curve to a stationary figure in another generation. In less than a century the proportion of persons over sixty years of age has doubled, while the number of those under twenty has been reduced by half.

The family unit, with the passing or decline of many of its functions, is badly disorganized. Under this urbanizing trend it has been crowded not only into closer and closer quarters but also into fewer and fewer rooms. One study in New York City showed that apartment houses built in 1913 averaged 4.19 rooms, while those built in 1930 averaged only 3.34. This makes home life in the traditional American sense next to impossible. The increase in divorces, the broken homes that never reach the divorce courts, juvenile delinquency, and parental irresponsibility are all gloomy parts of this sad picture.

Along with this breakdown of the home we must take account of the increase of leisure time which has come to the masses. At the very time when there is more need for social, recreational, and cultural opportunities, the family center is in the process of disruption. The meeting of these needs has been left almost exclusively with selfish commercial interests.

And despite the charges of pessimism that may be hurled, when we honestly face all the facts we must assert that established religion is a waning influence. I am thinking naturally in terms of our urban centers. Study, for example, the recent record in Detroit. Here and there, individual churchmen tried to prevent the outburst. But they were exceptional. When the leaders of the established churches did get together they had no program of their own; they took almost bodily the plans of organized labor. We applaud the labor leaders for their vision and courage, but what of the church? Religion intimately involved in the Detroit riot; but it was the wrong side of the issue, and it was in the hand fanatics, crackpots, and political opportunists.

But Detroit is no worse than other centers. The w ing masses, both organized and unorganized, are ou the church; welfare and social agencies handle the benevolent and philanthropic efforts; more and more political state is taking the initiative in human we problems; thirty million of our youth under twenty ceive no religious instruction whatsoever; national international policies affecting whole peoples are sec determined; economic and industrial systems grow that defy the church and its leadership. These are open facts that anyone can see. And we are not ha about them. Why, then, is not something done? the answer not be that we as a church have not gr with our age? We have remained in the country w civilization has gone to town.

Methodism became strong in our Agrarian Age. T were the days of rapid expansion when we built "t churches a day," framed our policies, and create mindset. Then the preacher with his saddle-bags kep the vanguard of the westward-hurrying empire. But have yet to prove our ability to cope with a city situat

The history of evolution writes one clear word every form of life that has ever existed on this pla Adapt or perish. The average Methodist church still a three- or four-point program: preaching, Sunday sch and perhaps a women's group and a young peo group meeting weekly, or less. In H. Paul Dougl "1000 City Churches" we see that the effective ch will have from ten to perhaps twenty-five phases in program. Because we refuse to adapt, we go on clo churches in densely populated and needy areas.

There is crying need for a revaluation and revamp of our whole administrative set-up. Too seldom are placed on the basis of training, aptitude, and experie Perhaps we have too few really effective men to meet needs. Then we should try less, but do a better job in restricted fields. We need fewer career-men, but m Cause-men.

The church cannot lose the cities and win Ame or the world. Even united Protestantism finds it diffi to make an impression on our great cities; what, t can one denomination do? Here in our cities are giant forces that threaten our very civilization. But t forces can be conquered. No church has ever ha clearer call and challenge to world-saving service has our Methodism here in urbanized America. But must get our eyes off from the past, and from the m ods that were successful in the past, and seek to find ways of attempting new tasks. This is no plea Methodism to do one whit less in her great and strat rural areas. It is an attempt to face a changed Ame honestly, with the fervent hope that we shall adapt splendid machine to be as effective now as we were that other America, which is so near to us in time bu very, very distant in actuality.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ld Testament Beatitudes

X. THE BLESSING OF PEACE AND PLENTY

essed are ye that sow beside all waters, that send forth the feet the ox and the ass.—Isaiah 32:20.

This is the concluding verse of a passage in which the ophet describes the Messianic Age. At first glance it ay seem like a sadly prosaic description of the great day which the divinely ordained destiny of Israel is to be ially realized. All that we are shown is the picture of e people of God going quietly about the ordinary busi-ss of getting a living in the assurance of an abundant rvest and in security from all attacks from without. heir cattle range freely, and they sow in safety in well-atered fields. It is an idyllic scene of quiet and simple osperity, of peace and plenty, but it lacks the epic ajesty of passages like the Messianic prophecies of the nth and eleventh chapters of this same book, and it may em to fall below the level of the great theme with hich it deals.

Nevertheless it is not mere prose and it is not lacking elevation of outlook. Today, when, in the midst of a orld-wide war, the leaders of the imperiled democracies eet to draft a statement of war aims which may serve a rallying cry for their people, of what do they speak? hey set forth a great ideal, and part of it—and a large art—is freedom from fear and from want, the very ings of which this ancient prophet speaks. If the At-ntic Charter deals with other freedoms than these, it be noted that peace and plenty are not the whole story r the prophet either—for he sees them as the outcome f a life ruled by God, as the outer results of an inner eedom of heart and soul.

Is it not strange that this dream of peace and plenty, of time in which men may earn their daily bread in secur-y, is still only a dream? Humble though it may be, it is e cherished hope of the world's most powerful people. Men have longed for it, they have labored for it, they ave fought and died for it. But still the age of peace and lenty has not come.

nd the wilderness become a fruitful field, and the fruitful field e esteemed as a forest.—Isaiah 32:15.

One reason has been the stubbornness of nature. The armer has no easy task to make his fields yield the har-est to which country and city alike must look for food. All the materials with which the craftsman works must lso be wrung from the tenacious grasp of earth by hard nd often dangerous toil. Bad harvests come to the best f husbandmen, and the search for raw materials is not lways successful. This, Isaiah saw clearly enough, and is vision of an age of peace and plenty was a vision of n earth transformed, yielding its fruits with a new gen-rosity.

Well, we have lived to see the day when God has given o His children the power to transform nature. The dis-coveries of the scientist and their skilful application have nade many a wilderness lavishly fruitful, while swift-ness of communication and transportation has banished famine. When our enemies deprive us of access to raw materials, we know how to make up for the lack.

Yet there is still no freedom from want. In our own land, the wealthiest in all the earth, only yesterday multi-tudes were reduced to crushing poverty, not because they would not work, not because they were not skilled, and certainly not because their land was barren and unfruit-ful, but because there was not enough honest good will among us to devise a system of distribution by which the nation's wealth might be made to meet the wants of its people.

Then justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field.—Isaiah 32:16.

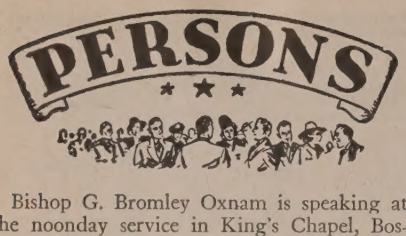
There is the reason why freedom from want remains only a dream. It is the reason, also, why wars do not cease. We have not enthroned justice and righteousness in the rule of our society. It is a truism to say that our present plight is due to the fact that our power over the physical world is not accompanied by our willingness to love mercy and to do justly and to walk humbly with our God. It is a truism—but truisms become terrible decrees of judgment when they are persistently ignored.

Selfishness and greed mean the strange combination of waste and hoarding, so that the few have too much and the many are in want. They mean also wars, and the grim shadow of war is fear. Over the world today that shadow has spread, deepening in great areas into the thick black-ness of night, nowhere lighter than the chill twilight in which fathers and mothers and wives and sweethearts struggle with their dread. Peace and plenty are the fruits, not only of skill and industry and power of self-defense, but of dedication to the service of the God who is the Father of all men. This is the prophet's message to us as to the men of his own day.

For the palace shall be forsaken; the populous city shall be deserted; the hill and the watch-tower shall be dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high.—Isaiah 32:14, 15.

But the prophet saw that it is not in man's unaided power to change his wayward and confused will into that steady and imperious desire for goodness without which there never can be an age of peace and plenty. That age must come, after all, as the gift of God as His Spirit enters into the hearts of men. Only through that redemp-tive inspiration can good will come to mankind.

This also is a message for us. We of the Christian church need to remember that what the world needs is not so much a Teacher as a Saviour. The demonstration which will convince its will as well as its mind, which will give that light which is power as well as illumina-tion, is that demonstration of the Spirit which Paul knew, and Wesley, and every other great apostolic spirit. The indispensable part which the church has to play in the achievement of true freedom is the introduction of the world to the Christ who is the power of God and the wis-dom of God.



Bishop G. Bromley Oxnam is speaking at the noonday service in King's Chapel, Boston, on Thursday of this week.

Rev. Raymond H. Huse, superintendent of the Syracuse West District, Central New York Conference, returned to his home at 203 Furman Street, Syracuse, about the middle of September, after a stay of nearly six weeks in the Maine General Hospital, Portland, Me. "The operation," Dr. Huse writes under date of September 23, "seems to have been successful, but as usual the pathway back to health is steep. I wish you might make note in the HERALD that the ministers of Portland were kindly and thoughtful to a stranger in a strange land."

Lieut. Leonard LeSourd, U. S. A. A. F., whose week-by-week description of a pilot's training was a widely read feature of ZIONS HERALD for a number of months, recently left his home in Newton, after a two weeks' visit, for Coffeyville, Kan., where he is to be an Air Force instructor for the next six months.

Rev. G. Stanley Helps, pastor of the Methodist Church in Marion, has received word of the death of his nephew, Lieut. Leslie Arthur Helps of the King's Own Regiment in the British Army, who was killed in action July 31 in Sicily. Lieutenant Helps was born in China, where his father, the late Rev. J. Sidney Helps, was a Methodist missionary. He himself had traveled widely and had worked in banking in South Africa and in Rio de Janeiro. When war broke out in 1939, he returned to England and enlisted in the King's Own Regiment, serving in Malta for several years. His young widow, whom he married only a few months ago, is on the nursing staff of a London military hospital.

Chaplain D. G. Deale, U. S. A., a member of the Troy Conference, has been transferred from Camp Chaffee, Ark., where he has been post chaplain, to Fort Sam Houston, Tex., where he will become hospital chaplain of Brooke General Hospital.

C. C. Brooks, president of the Navajo Indian School, Farmington, N. M., for fourteen years, has been given a leave of absence for health reasons. His successor in the presidency is Willard P. Bass, who has served eight years as principal of the school. During the last several years the school has been given a high rating in a study of Indian schools made by the Phelps Stokes Foundation.

Professor Geoffrey Wardle Stafford of Drew University called at the HERALD office last week Friday. He had come on to assist Mrs. Stafford in the closing of their summer home at Marshfield for the season.

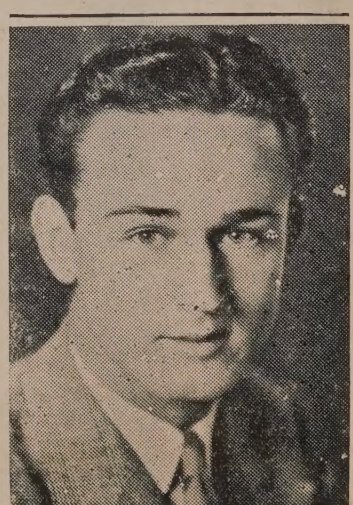
Lieut.-Col. Percy M. Hickcox, chaplain of the 81st Division, was the guest preacher Sunday, September 19, at Central Methodist Church, Phoenix, Ariz., of which Dr. Charles S. Kendall, a graduate of Boston University School of Theology and a former pastor in New England, is the minister. Chaplain Hickcox was in the city with 700 soldiers of his division for several days' rest and recreation. Central Church was host to the soldiers of the Wildcat Division who were in the city, and the popular service was broadcast over Station KTAR, Phoenix.

Rev. Earl E. Story of Norwich, Conn., superintendent of the Norwich District of the New England Southern Conference, is very ill with pneumonia at the William Backus Hospital in Norwich.

Mrs. Lucy Jenkins Franklin, dean of women at Boston University, is one of forty-two members of the American Association of University Women from different parts of the country who have been named to meet in periodic conference with the War Manpower Committee and the National Roster to discuss the present economic situation as it affects women.

Mrs. A. J. Strait, wife of Rev. A. J. Strait, pastor of College Avenue Methodist Church, West Somerville, underwent a major operation week before last at the New England Deaconess Hospital. Her progress toward recovery is reported at this writing to be very satisfactory.

Rev. Gustav Bobilin, a retired member of the New York East Conference who spent his active ministry in the old East German Conference, now merged with other Conferences, died on Monday of last week in the Bethany Deaconess Hospital, Brooklyn, N. Y., of an apoplectic stroke suffered on September 18. Dr. Bobilin was born in Frankfort, Germany, seventy-nine years ago. Coming to this country at the age of seventeen, he entered the ministry three years later. During his long career he served not only in the pastorate but in the district superintendency, for two terms, and as superintendent, at two different periods, of Bethany Deaconess Hospital. He was trustee of Baldwin-Wallace College, Ber Ohio, from which institution he receiv the doctorate of divinity in 1920. Survivi are a daughter and four sons, one of who is Rev. Theodore C. Bobilin, pastor of t Methodist Church at Hempstead, Lo Island, N. Y.



New Youth President

Neyland Hester, elected president of the National Conference of the Methodist Youth Fellowship at its recent meeting in Jacksonville, Ill. Mr. Hester, son of Rev. and Mrs. J. N. Hester of Channing, Tex., is a philosophy senior at Texas Technological College. He plans to enter theological seminary upon completion of his college work next June. He has been a leader in religious youth activities both at Texas Tech and in the Conference and Jurisdiction.

Rev. James F. Quimby, since 1935 past at Colebrook and East Colebrook, N. H., h been appointed to Keene, N. H., his ne duties to begin October 15.

Dr. Wick S. Sharp, for ten years preside of Pfeiffer Junior College, Methodist instit tion located at Misenheimer, N. C., h resigned to pursue a year of study. G. Starr, dean of the college, will serve as a ing president until Dr. Sharp's successor chosen.

Ensign Willard B. Arnold, U. S. N. R., s of Rev. and Mrs. Willard C. Arnold of Rea ing, was graduated recently from the Nav Indoctrination School at Fort Schuyl N. Y., and has been assigned to the Nav Communications School at Harvard Univ sity for further training. Mrs. (Marjorie T Arnold returned to New England with h husband, and will resume her work organist of Old South Methodist Church Reading.

Mrs. John H. Hager, who has been ass ciate secretary in the Department of M sionary Personnel of the Board of Missio and Church Extension in New York sin 1941, has resigned her position and w accompany her husband to Chicago, whe Rev. Mr. Hager will be the pastor of Uni Avenue Methodist Church. They will go their new church on January 1. Mrs. Hag will become a member of the Chicago Co mittee on Missionary Personnel.

Rev. Ronald A. Mosley, pastor at Bryar ville and West Duxbury, has been accept as a chaplain in the United States Army. H will enter the Harvard Chaplains' School the next session. His father, Rev. T. Arth Mosley, who recently went to Fort Mye Fla., with Mrs. Mosley, for the winter, h taken a church there.

Rev. Benjamin F. Hughes, for the l three years pastor of the Methodist Chur in Wallingford, Conn., has been named Bishop F. J. McConnell as pastor of Epwor Methodist Church, Whitestone, Long Islan N. Y. Mr. Hughes succeeds Rev. Ral Grieser, who has been appointed pastor Polo, Ill., in the Rock River Conference.

First Methodist Church of Jamaica Pla has suffered a great loss through the dea of two of its trustees, John H. Sullivan a Raymond Gilchrist Laird. Both were asso ated with the church for many years. M Sullivan was a painter by trade and w known in the city. Mr. Laird at the time his retirement was headmaster of the Bost Clerical School, which he founded. He a had numerous other connections with t schools of Boston.

Rev. Jabez B. Horton of Salem, N. Y., serving as interim pastor of the histo White United Presbyterian Church in Sal during the absence of the minister, Rev. Lloyd Hiebert, who was granted a leave absence for the duration to enter the Ar chaplaincy. Dr. Horton is a member of t Erie Conference of The Methodist Chur in the retired relation. For ten years

filled the position of chaplain to the Clifton Springs sanitarium and clinic, Clifton Springs, N. Y.

Mrs. Howard M. LeSourd of Newton is leaving October 15 for Ohio, where she is to address the Council of Church Women of Cleveland, October 18, the Council of Church Women of Cincinnati, October 22, and the Ohio Conference Woman's Society of Christian Service, at Newark, October 28.

Dr. Allen E. Claxton, pastor of Broadway Temple Methodist Church, New York City, is beginning a new series of radio addresses over Station WJZ and the Blue Network every Friday at 12 noon, Eastern War Time. The series will run through the fall and winter, and will deal with the general theme "Building Spiritual Morale."

Rev. Winburn T. Thomas has been appointed general secretary of the Student Volunteer Movement. Dr. Thomas has been since 1933 a missionary of the Presbyterian Church in the U. S. A. in Japan. He has also traveled widely in China and Korea.

EVENTS

The Home Missions Council of North America will act as a clearing-house for denominations desiring to employ conscientious objectors, now in Civilian Public Service camps, in church institutions. A committee will be appointed to approach the Selective Service Commission to seek assignment of religiously trained men for work in church schools, missions, church hospitals, and similar "detached" service projects. In taking such action, neither the Home Missions Council nor the denominations interested in employing the conscientious objectors are being committed to a pacifist point of view, Dr. Mark A. Dawber, executive secretary of the council, points out.

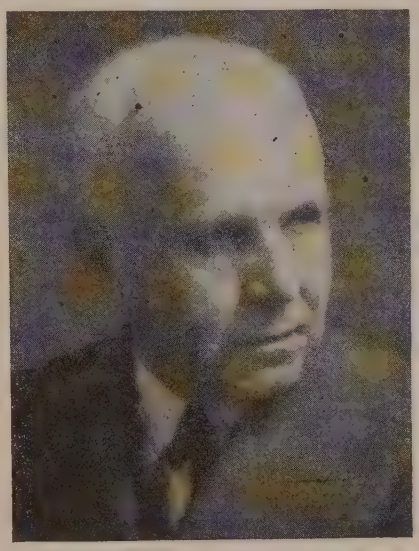
The First Methodist Church of Westfield will observe its second annual "World Vision Week" October 10-17. Dr. Vaughan Dabney, dean of Andover Newton Theological School, speaks on the first Sunday morning. Wednesday there is to be a union meeting of the women from the several Protestant churches of the city in the afternoon, followed by a youth rally in the evening, with Margaret Eggleston Owen of Boston as the speaker for both gatherings. October 17, Dr. Y. C. Yang, president of Soochow University, China, at present associated with Chinese News Service in New York, will bring the closing message, "Postwar China."

Dean Edwin J. Van Etten of St. Paul's Cathedral (Episcopal), Boston, and Dr. William L. Stidger of the homiletics department in Boston University School of Theology have worked out a cooperative enterprise which is unusual in American seminary educational circles, in what they call "Seminary Day" in the regular noonday devotional services which St. Paul's holds through the year. This spirit of cooperation between the cathedral and a Methodist seminary suggests the general spirit of unity which is steadily developing in the church world. The schedule for the first series is as follows: Tuesday, October 5, Rev. John F. Olson; October 12, Rev. John K. Hess; October 19, Rev. J. H. McCombe; October 26, Rev. Robert H. Courtney; November 2, Rev. C. Herbert Picht.

A Prominent Layman

In the sudden death of Berton E. Kile, which occurred Tuesday night of last week at Jane Brown Hospital in Providence, R. I., the New England Southern Conference has lost one of its prominent laymen.

Mr. Kile was born at Guy's Mills, Pa., November 11, 1867. For more than fifty years he was identified with the lumber business. Coming to Providence in 1896 as



THE LATE BERTON E. KILE

vice-president of the L. H. Gage Co., he founded the partnership of Kile and Morgan, which in 1903 was incorporated under the name of Kile and Morgan Co.

Mr. Kile had been active not only in local church affairs but also in general church work. A member of Mathewson Street Church, Providence, he served it both as a steward and as a trustee. He was a past director and present trustee of the Providence Young Men's Christian Association. He was state chairman for the United War Work Campaign in 1918. He was a former member of the executive boards of both the New England Deaconess Association and the Boston Wesleyan Association. At the time of his death he was one of the group of twenty laymen who constitute the voting membership of the Wesleyan Association, which publishes ZIONS HERALD.

He held membership in clubs in Boston, Providence, New London, N. H., where he had a summer home, and Winter Park, Fla., where he had spent recent winters.

His widow, the former Eunice Rice, survives, together with one daughter, Leonora Kile Breckenridge, and two grandchildren.

Funeral services in charge of Rev. Amos Thornburg, minister of Mathewson Street Church, were conducted on Friday afternoon at the Irving H. Drabble Funeral Chapel in Providence.

With Our Writers

Thomas T. Johnston, Orange; a pastor with a concern for the ongoing of the church press.

John S. Perkins, Boston; assistant to the president, and professor of management, Boston University.

Harold Lancaster, Columbus, Ohio; pastor of King Avenue Methodist Church.

Eliot White, a retired clergyman of the Protestant Episcopal Diocese of New York; for many years a member of the clergy staff of Grace Church, New York.

Melvin C. Hunt, Lakewood, Ohio; pastor of Detroit Avenue Methodist Church.

All Out—for Peace!

(Continued from page 818)

not expect the same close international cooperation for peace?

Complete and consecrated singleness of purpose is essential for lasting peace. We have the right to expect this also, because we know now a whole world can undergird itself with an all-consuming consecration to one main task—waging war.

Peace requires an intelligent distribution of world resources so that all peoples will have access to the world's goods according to their needs. We know now through Lend-Lease and other arrangements that nations are capable of such sharing in war time. Can we do this with no less acumen for the far nobler objective of waging a militant peace?

No peace can be permanent without unmitigated toil and sacrifice. We know now the measures that nations and individuals will take for war. Can we not demand the same all-consuming devotion and sacrifice for the war on war?

Leadership and technical skill are basic requirements for a busy, peaceful world. We all know how we have mobilized our leaders and technicians for war and how they have risen to the occasion. Can we not expect the same essential qualities to be mobilized for peace—for a war on war which will be tougher, more complex, and more challenging than any war or combination of wars has ever been?

We are all in the thick of a dirty, ghastly, bloody job that's got to be done. We must probe and cut out and destroy completely an ugly cancerous growth that was infecting the whole world.

But in the name of our children and our freedoms, let us resolve to wage a continuing fight against the inevitableness of another such ghastly operation. Instead of spending money and effort for a tremendous surgical cleansing every twenty-five years, we must spend money for education, for cleanliness and light, for physical resources and opportunities, for power to prevent the development of tyranny and oppression any place on the earth.

This will require a vigilance and a devotion equaling that which we now devote to waging war. It will require a singleness of purpose which we know is possible. It will require leadership and wisdom and adventure which will make a global war pale into insignificance. It will require a militant fighting spirit on a thousand fronts and problems.

Only then can we ever hope to achieve the victory of victories—the noble, exciting, and clean victory over war.

We must have no armistice—no peace. When the last bomb falls, the war on war must be waged relentlessly, uncompromisingly—to the *very end!*

Week of Dedication—1944

Methodism will be called to observe another Week of Dedication for spiritual reconsecration and sacrificial contribution to the church's war-time emergency needs during the week of February 27 to March 5, 1944, it was decided at a called meeting of the Commission of Fifteen, held in Philadelphia, Pa., September 15.

"The Call to the Church" is being prepared by a special committee composed of Bishop Titus Lowe, Indianapolis, Ind., chairman; Bishop A. Frank Smith, Houston, Tex., and Mrs. J. D. Bragg, St. Louis, Mo.

Bishop Paul B. Kern, Nashville, Tenn., was elected chairman of the commission, to succeed the late Bishop Ernest Lynn Waldorf. Other officers elected were: Bishop Lowe, vice-chairman; Dr. O. W. Auman, Chicago, treasurer, and Dean James A. James, Evanston, Ill., secretary. The commission voted to ask the Commission on Evangelism to loan Dr. Grover C. Emmons, Nashville, to serve as executive secretary again.

The Board of Lay Activities will be asked by the Commission of Fifteen to designate February 20, 1944, as Laymen's Day and to merge Laymen's Week with the Week of Dedication, as was done this year. The personnel of church schools will be urged to cooperate in the promotion plans for the Week of Dedication.

Nine additional persons, to be selected by the officers of the commission, will be added to the commission to form the 1944 Committee for the Week of Dedication. Bishop W. C. Martin of Omaha, Neb., was elected a member of the commission to fill the vacancy caused by the death of Bishop Waldorf.

Meetings of the Commission of Fifteen, the Committee on the Week of Dedication and the Committee of Twenty-One, which is considering postwar planning, will be held in Chicago on October 19 and 20.

Bishop G. Bromley Oxnam of Boston was elected chairman of a Committee on Budget which will plan the finaancial appeal. Other members are Bishop Clare Purcell, Charlotte, N. C.; Bishop Lowe; C. A. Jones, Columbus, Ohio, and Dean James. Bishop Kern and Dr. Auman will act as ex-officio members of this committee.

My Brother of Canterbury

(Continued from page 821)

And again, in the New Testament book of Revelation, the apostle beholds "the Son of man," seated upon a cloud of heaven having "in his hand a sharp sickle"; and then he hears an angel "crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: . . . for the harvest of the earth is ripe. And he . . . thrust in his sickle on the earth; and the earth was reaped."

And surely if that divine sickle continues to cut through the evil growths of selfishness and hatred, you also well know how it will clear the fertile fields of the world for the true harvest, so long awaited through weary centuries, of justice, peace, and the brotherhood of all mankind, never again to be harmed or lost.

The Sickle of God!—already it is reaping.

So are the hammer and the sickle no new associates in the advance to the Better World. The Scriptures of the ages thus reveal them at one in freeing the earth from its evils.

You Can Help Our Country
and
Our Aged Retired Preachers and Widows

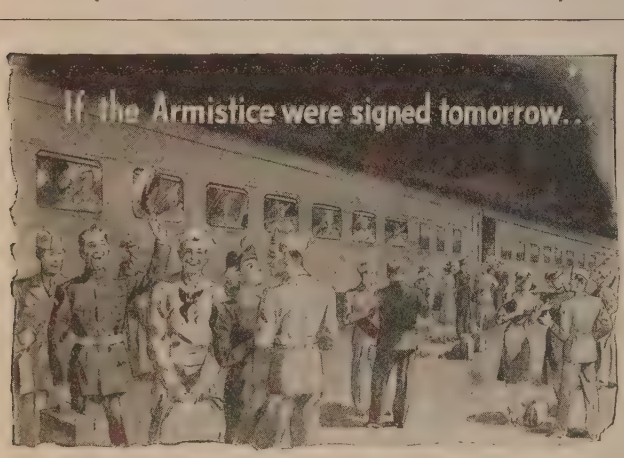
By the Purchase of WAR BONDS in the name of

"Preachers' Aid Society of New England Annual Conference of The Methodist Church, a Corporation."

Series F will provide income at maturity
Series G will provide current income

Send the Bonds to

STANLEY O. MACMULLEN, Treas. 87 Kilby St., Boston 9, Mass. or GEORGE E. HEATH, Exec. Sec. 581 Boylston St., Boston 16, Mass.



Would your Church be ready for their return?

They'll be coming home . . . to WHAT? Is YOUR Church ready with an organized program to take care of their spiritual needs?

How are your SONG BOOKS? They are an important part of your post-war program. Why not plan NOW to have fresh, clean, up-to-date books for a happier, better song service when the boys return?

Then, too, paper rationing and printing conditions may increase the difficulty of securing song books later. Order NOW —while still available.

CHRISTIAN SERVICE SONGS

An all purpose book for Church, Sunday School, Prayer Meetings, etc. 312 "tested" songs . . . beautiful brown covers with "stay flat" features. Expensive looking, yet low in cost. Cloth bound, $45 per 100, not postpaid. In heavy bristol paper, $30 per 100, not postpaid. Ministers, Superintendents, and committee members, **send coupon for free examination copy.**

The Rodeheaver Hall-Mack Co.
Sacred Music Publishers,
163 Ninth St., Winona Lake, Ind.
Please send me free examination copy of Christian Service Songs.
*Name*_____
*Address*_____
*City and State*_____

FREE Homer Rodeheaver's New Patriotic Song, sheet music size—

"WE'LL BE WAITING WHEN YOU COME BACK HOME"

Send postcard for your copy.

Keep America Singing

The RODEHEAVER HALL-MACK Co.
Publishers of Sacred Music
WINONA LAKE INDIANA

Bibles for Gifts

We have them in all prices, bindings and languages.

Send for Catalogs
Massachusetts Bible Society
41 Bromfield St., Boston

Choir & Pulpit GOWNS

Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.

DeMoulin Bros. & Co.
1178 South 4th St., Greenville, Ill.

GILMOUR, ROTHERY & CO.

-- S. T. EMERY --

INSURANCE

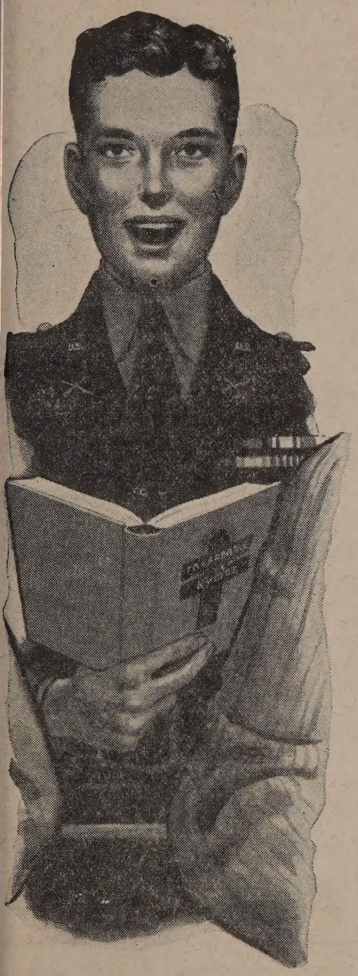
FORTY BROAD STREET, BOSTON

KIMBALL, GILMAN & CO.
87 Kilby Street, Boston, Mass.

General Insurance

Harry W. Gilman Walter R. J. Smith
Stanley O. MacMullen

When "Johnny" Comes Home to STAY



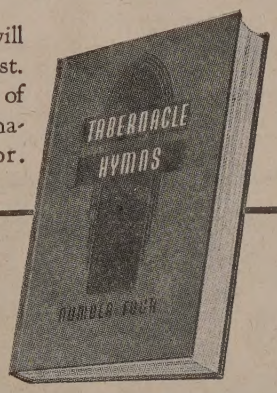
WHEN all the "Johnnys" come home from the four corners of the earth—oh how welcome they will be!

But our responsibilities to them will not be over. In one sense they will just be beginning. We must help these boys, who have seen life and faced death from the Arctic to the Tropics, pick up and knit together their peace-time associations. Our towns—our homes—our churches must be in order.

Our churches especially must be ready and equipped to welcome and to aid them because religion has taken on new reality for them. They have prayed, read their Bibles and sung hymns with an intensity of meaning and earnestness which many 'home-front' Christians have never known.

Because new song books stir zeal, equipping your church with "Tabernacle Hymns Number Four" is a sure and simple way to meet the spiritual needs of our service men. This great "Song Book of the Nation" has the spiritual depth and tone, the musical content and quality, and the triumphant Evangelical appeal which is needed NOW.

A sample copy will be sent on request. Please give name of Church, denomination and pastor.



"Tabernacle Hymns Number Four" contains 342 heart-warming numbers, complete topical index and a large assortment of well-chosen unison and responsive readings. Still available in quality waterproof binding, only $55.00 a 100, not prepaid.

TABERNACLE PUBLISHING CO.
362-[illegible] North Waller Avenue Chicago 44, Illinois

nd preparing it for comradeship and the riumph of beauty and gladness to its renotest corner.

Do you remember, my Brother, from the Paris of 1937, how against the blue heaven bove the Exposition grounds were poised he superb great figures, in silvery sculpure, of a young workman holding aloft a hammer, and close beside him a girl lifting gleaming sickle, where they surmounted he Soviet Pavilion?

Those forward-striding giant forms on heir sun-bathed tower seemed indeed to ymbolize through the beauty of modern art he wielders of industry's hammer and agriculture's sickle, with a grandeur befitting the Bible's prophetic visions. No wonder that you, modern prophet of the dawning better day, have rejoiced to hail the Soviet emblem of hammer and sickle, joined in inseparable fellowship, as carrying forward in splendor of modern achievement the daring forecasts of the Word of God itself.

Finally, my Brother overseas, I believe that if the poet Chaucer could be recalled from the fourteenth century to write one more of his well-loved "Canterbury Tales," he would delight to add to the narratives of the Knight, the Miller, the Prioress, the Doctor, the Merchant, the Pardoner, the Monk, the Parson, and the others whom his verses celebrate, a new and stirring "Tale of the Canterbury Dean who was Unafraid."

Delegates Elected

NEW JERSEY CONFERENCE

General and Jurisdictional Conferences: *Ministerial*—A. L. Baner, A. C. Brady, B. F. Allgood, W. R. Raver. *Lay*—F. A. Stanger, F. C. Propert, A. C. Poffenberger, Mrs. Anne Ebner.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—C. D. Whitton, H. L. Bradway, E. F. Hann, W. W. Payne, M. R. Guice. *Lay*—H. S. Stainton, E. Y. Dobbins, Elmer Mathews, Mark Reynolds, Mrs. B. F. Allgood.

Reserves to Jurisdictional Conference: *Ministerial*—I. S. Pimm, D. C. Evans. *Lay*—Mrs. H. W. B. Detwiler, J. Harvey Rodgers.

WISCONSIN CONFERENCE

General and Jurisdictional Conferences: *Ministerial*—R. Burton Sheppard, T. J. Reykdal, O. D. Cannon. *Lay*—E. Howard Roberts, Mrs. John G. Law, Edward P. Hocking.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—Merrill R. Abbey, E. J. Mathews, W. Ross Conner. *Lay*—George A. Jacobs, Fred G. Holtz, Perry C. Goodrick.

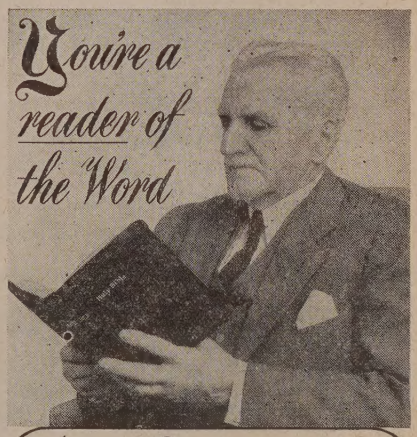
Reserves to Jurisdictional Conference: *Ministerial*—William Blake, I. E. Schlagenhauf, Fred E. Frankson. *Lay*—Ray W. Maltbey, Leonard C. Hackbarth, Miss Alma Huppert.

News from Nashville

Rev. John Robert Parsons, outstanding minister of the Tennessee Conference of The Methodist Church, died at his home in Nashville, Tenn., Tuesday evening, September 14, on the eve of his fifty-ninth birthday. He had been pastor of the East End Church in Nashville for the last six years, and was chairman of the Tennessee Conference Board of Education.

* *

Dr. W. F. Quillian of the Board of Missions and Church Extension, New York City, was elected secretary of the Lake Junaluska Assembly corporation, and secre-



be a Sharer too!

You can share the Word with others and receive an income for life for yourself—easily and simply through the Annuity Agreement plan of the American Bible Society.

Why not join the thousands of grateful owners of these Agreements—those who *REGULARLY* receive their checks at stated intervals—those who have that pleasant satisfaction of knowing that their agreement has almost 100 years of success behind it.

And, too, wouldn't it give you a glow of satisfaction to know that you are sharing in the work of distributing the Scriptures to millions throughout the world?

"A Gift That Lives" tells you of this grand Plan and how it works. Will you not let us send you this booklet?

MAIL THE COUPON TODAY

AN INCOME ASSURED

American Bible Society,
Bible House, New York, N. Y.

Please send me, without obligation, your booklet Z-38 entitled "A Gift That Lives."

Name.....

Address.....

City.....*State*.....

tary of the executive committee, at a recent meeting of the board of trustees at Lake Junaluska, N. C.

* *

The second Southeastern Jurisdictional Conference will open June 22, 1944, at a place to be selected and announced by the Jurisdiction's entertainment committee. Bishop Paul B. Kern of the Nashville Area will read the Episcopal Address. The Committee on Program and Policy will meet at Atlanta, Ga., November 30-December 1.

* *

The Methodist Conference on Christian Education will be held at Kansas City, Mo., November 29-December 3. Following the conference there will be a continuation meeting of executive secretaries of Conference boards of education, December 4 and 5.

* *

Mt. Vernon Place Methodist Church of Washington, D. C., recently celebrated its seventy-third anniversary. Under the pastorate of Dr. John W. Rustin, Mt. Vernon Place enjoys a membership of 3700 and is the largest Protestant church in Washington. Duplicate church services at 9 and 11 a.m. are held every Sunday. In addition, there is a Children's Church for boys and girls nine to fifteen, under the supervision of the associate minister, with a vested choir, junior ushers, junior collectors, and a junior board of stewards. Mt. Vernon's ministry of music includes five vested choirs of approximately 200 voices. MAUD M. TURPIN.

Church Register

HERALD CALENDAR

New England Southern Conference Woman's Society of Christian Service, Fall Meeting, Trinity Union Church, Providence, R. I., October 19, 20

Virginia Conference, Roanoke, Bishop W. W. Peele, October 20

Tennessee Conference, Martin, Bishop A. P. Shaw, October 21

Texas Conference, Houston, Bishop R. E. Jones, October 22

North Texas Conference, Dallas, Bishop I. L. Holt, October 26

Maine Conference Woman's Society of Christian Service, Annual Meeting, Auburn and Lewiston, October 26, 27

Central Alabama Conference, Decatur, Bishop L. H. King, October 27

Louisiana Conference, New Orleans, Bishop R. E. Jones, October 27

North Alabama Conference, West End Church, Birmingham, Bishop J. L. Decell, October 27

South Carolina Conference, Sumter, Bishop W. T. Watkins, October 27

New Hampshire Conference Woman's Society of Christian Service, Annual Meeting, Baker Memorial Church, Concord, N. H., October 27, 28

North Carolina Conference, Raleigh, Bishop A. P. Shaw, October 28

World Order Sunday, November 7

New England Conference Woman's Society of Christian Service Leaders' Institute, Newtonville Methodist Church, November 18, 19

United Church Canvass, November 21-December 12

Board of Missions and Church Extension, Annual Meeting, Buck Hill Falls, Pa. December 7-11

Universal Bible Sunday, December 12

Council of Bishops, Princeton Inn, Princeton, N. J. December 13

BOSTON METHODIST SOCIAL UNION —First meeting of season, Monday, October 18, Copley Church, corner Exeter and Newbury streets, Boston. Speaker, Dr. Frederick Brown Harris, minister of Foundry Methodist Church, Washington, D. C., and chaplain of the United States Senate. Price to members, $1.25; to non-members, $1.50. For tickets apply to the secretary, Dr. Beaumont J. Herman, 7 Mason Street, West Somerville (tel. Somerset 3288), by Friday, October 1

GOD'S LIVING TRUTHS

By LEANDER M. ZIMMERMAN

Pocket Size. Cloth Bound. Postpaid 50c

A book in which the soul weary may be le beside the still waters and find peace.

"Book of edifying one page comments c selected texts of Scripture."
—*The Christian Centu*

Order from
UNITED LUTHERAN PUBLICATION HOUSE
1228 Spruce Street, Philadelphia.

TAKE Sun-Glow TABLETS Regularly

These Cod Liver Oil Concentrate tablets combine the valuable vitamins of Cod Liver Oil—Vitamin A, and Vitamin D —with Copralated Iron. They are an effective tonic.

SOLD AT ALL DRUGSTORES

40 for 50c 100 for $1.00

Brewer & Company, Inc.
Worcester, Mass.

for Service DAY or NIGHT *Call* LIBERTY 2496-2497

FEDERAL ENGRAVING CO.

OPPOSITE SOUTH STATION
15 EAST ST. • BOSTON, MASS.

If you had $10,000.00 or any fraction thereof

and wanted to secure for yourself the largest possible income and also do the most good with it, how would you invest it?

You could

FIRST—Speculate and run the risk of losing it

SECOND—Put it in a savings bank and draw from one to two percent interest

THIRD—Buy high-grade bonds and receive from two to three percent

FOURTH—Secure a Methodist missionary annuity agreement and receive up to seven percent, according to your age. At the same time you will be making a substantial gift to Methodist Missions.

CLIP AND MAIL THIS COUPON FOR DETAILS

Through wars and all financial depressions during the past seventy years the Mission Boards of the Methodist Church have made all annuity payments on the day they were due.

Division of Foreign Missions and Division of Home Mission and Church Extension, Methodist Church
ZH 62 150 Fifth Avenue, New York, N. Y.
Gentlemen:
Please send me information concerning your annuity plan.
Name.....
Street Address.....
City.....*State*.....

Miscellaneous Advertisement

POSITION Wanted. Experienced, gradu ate, Director Religious Education. Box Y ZIONS HERALD.

CHURCH FURNITURE—Pews, pulpit pulpit chairs, communion tables, baptisma fonts, folding chairs, Sunday school furn ture. We allow for or sell your old equip ment. Catalog and details on request. Red ington Co., Department 402, Scranton, P

TEMPLE HALL, 35 Temple St., Bostor Mass., sponsored by the First Methodi Church. A good place for moderate-incom people to live or spend a vacation in th heart of Boston. Girls and women cared fc the year around. Families in the summe Rooms $3 per week and up. Kitchen pri ileges. For information, write the matron Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new ste folding chairs. Full upholstered seat an form-fitting back. Rubber feet. Send fc sample. Redington Co., Department 5 Scranton, Pa.

The author of "The Nazarene" *has written another great religious novel---*

THE Apostle

BY SHOLEM ASCH

THE NAZARENE

By Sholem Asch. A famous novel based on the life of Christ — the book many have called "a work of art" . . $3.00

⚜

THE ROBE

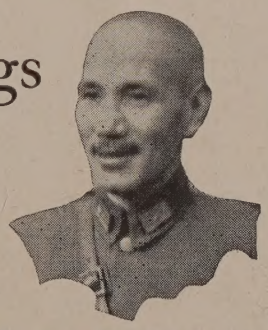
By Lloyd C. Douglas. The story of the Roman soldier who gambled for Christ's robe and won. A best-selling novel. $2.75

HERE IT IS—the eagerly awaited successor to the author's earlier best-selling novel—*The Nazarene.* Written in a prose style that for sheer beauty has few equals in modern literature, this book portrays, in a vivid panoramic sweep, the slow spread of Christianity under the heroic leadership of Paul, who brought a message of hope to the oppressed throughout the Roman empire. Here is history woven into drama—a romantic, breath-taking account of those early days when Christians walked through the deadliest perils for their faith. Acclaimed by reviewers everywhere as a novel every Christian ought to read. 812 pages $3.00

The Chiangs Of China

by

ELMER T. CLARK



A brilliant new book dealing with the Christian leadership in revolution and war of two fabulous Chinese families. The story begins with the coming of Charles Jones Soong to America in 1885, and reaches its climax in the triumph of Madame Chiang Kai-shek in 1943. No more thrilling saga of the outreach of the foreign missionary spirit has ever been told. Illustrated; cloth bound $1.00

THE SOONG SISTERS

By Emily Hahn. The detailed story of three remarkable women — Madame Chiang Kai-shek, Madame Sun Yat-sen, Madame Kung. The author knows China; paints her prose portraits with deft hand and seeing eye $3.00

CHINA'S RELIGIOUS HERITAGE

By Y. C. Yang. Written in English by a Chinese, this is a masterly picture of Confucianism, Buddhism, and Taoism. A book that answers the question, "Why support Christian Missions in the Far East?" $1.50

NEW BOOK CATALOG NOW READY

it's Free!

Almost 500 timely, important books, booklets, and pamphlets are described in our newest catalog: *Books for Christian Workers.* You'll need this catalog as an up-to-date, ready-reference list of the books you, your group, and your church should know about. Write for your free copy.

Since 1789

The METHODIST Publishing House

NASHVILLE CHICAGO CINCINNATI NEW YORK
DALLAS RICHMOND BOSTON DETROIT KANSAS CITY
BALTIMORE PITTSBURGH PORTLAND SAN FRANCISCO

Please order from the House serving your territory

ABUNDANT LIVING

By E. Stanley Jones. A new, needed kind of book for personal and family devotions—based not upon the calendar, but upon the reader's own spiritual starting place. Each devotion, complete in itself, carries forward the thought trend of the day before. Thus does the reader grow in spiritual awareness, until at year's end, the goal—*abundant living*—is reached. Pocket size. $1.00

ON BEING A REAL PERSON

By Harry Emerson Fosdick. Here's practical advice on mastering personal problems! Drawing on his 20 years of "office practice" in dealing with the spiritual dislocations of everyday men and women, Dr. Fosdick develops his cure in psychological, rather than primarily religious, terms. Yet he proves that only in the practical use of faith lies real contentment $2.50

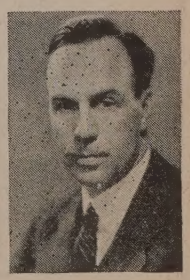
I WAS MADE A MINISTER

By Bishop Edwin Holt Hughes. Absorbingly interesting autobiography covering vital years in the life of the man and his Church. Rich in anecdote and observation, echoing the names of the great in the pulpit and public life. Like Paul, the author talked with rulers; travelled to far places. And this is his best epistle! Illustrated. $2.50

STRENGTH FOR SERVICE TO GOD AND COUNTRY

Edited by Chaplain Eugene Nygaard. Excepting the Bible, this is America's best-selling book of religion for our fighting men. Each page contains a simple, manly, two-minute message, a suggested Bible reading, a short prayer—a page for every day in the year. Prepared by 370 leading churchmen and laymen. Blouse pocket size; choice of binding: Blue or Khaki.
each, 75¢; 12 for $7.50

PRAYER



By George A. Buttrick. A magnificent new appraisal of both science and religion; it examines the major claims of both and proposes that the understanding and practice of prayer will be the rebirth of man's spirit. It contains a working philosophy of prayer, with help on how to pray. Rich in analogy, fearless, searching, understandable, this is a *must* book for your own and your church's library $2.75

BOSTON UNIVERSITY

Legal title: Trustees of Boston University

Boston University is one of the leading universities in America, both in size and in academic achievement.

It was founded one hundred four years ago (in 1839) by Methodists, the original purpose being to train men for the ministry. Thirty years later—in 1869—it was chartered as Boston University, three leading business men of Boston becoming its founders. It was at that time changed into a general university, the chartered purpose being effectually "to promote virtue and piety, and learning in the languages and the liberal and useful arts and sciences."

Although the charter made Boston University non-sectarian, yet it has always been recognized by the Methodist Church as a "church-related" institution.

Its School of Theology has a distinguished record. Twenty-six of its graduates have been elected Bishops, and thousands have become leading pastors, missionaries, college and university professors and presidents, religious journalists, and achievers in every other field of Christian service.

Its School of Law has an equally honorable record. Five hundred and seventy-seven men trained in this School have been elected members of state legislatures and of the United States Congress. Among its graduates we find eighty-five mayors of cities and ten governors of states. For more than twenty-five years a majority of the justices of the Supreme Judicial Court of Massachusetts have been graduates of this School, as have also a number of justices, including chief justices, of several other Supreme Courts. Indeed, in proportion to their number, more of the graduates of Boston University School of Law have become judges than of any other school of law in the country.

The same story of excellence can be told of all the other Departments of the University—the School of Medicine, the School of Education, the School of Social Work, the College of Liberal Arts, the College of Business Administration, the College of Practical Arts and Letters, the College of Music, Sargent College of Physical Education, and the Graduate School.

Boston University's leadership is outstanding in every sphere of education, from grade schools to universities. In Robert Lincoln Kelly's book, "The American Colleges and the Social Order," Boston University is listed as a "Mother of Colleges." The author points out that alumni of Boston University have founded fifteen institutions of higher learning in the United States and six in foreign countries, and that a total of one hundred and ninety alumni of Boston University are or have been college and university presidents.

At the present time, Boston University is rendering its optimum of war service to our country. It has been approved by the Army not only for the basic engineering course which many institutions have, but also for the highly specialized "Foreign Area and Language Program." It is one of some twenty institutions in the entire country so approved. The School of Medicine is filled with future physicians for both the Army and the Navy. Eight hundred carefully selected young men in uniform are enrolled in Boston University in these various courses.

But notwithstanding its war service, Boston University continues to be an educational institution. It has several thousand civilian students. Quality in education is its emphasis, whether for military or civilian purposes.

Boston University has received many recognitions. Its various Departments are members of or on the approved list of every accrediting and standardizing agency in their respective fields. As long ago as 1889, Boston University was awarded the Gold Medal at the World's Exposition in Paris, and as recently as 1936, Boston University was awarded the FIDAC Educational Medal by the *"Federation Interalliee des Anciens Combattants"* at Warsaw, Poland.

The University's location in the heart of Boston, "the Athens of America," provides it with an atmosphere congenial to scholarly pursuits. Famous patriotic, historical and literary shrines stimulate the intellectual appetites of the students.

Boston University invites you to establish within it memorials to loved ones. Write to the President for information concerning memorial endowments and new buildings. Write also for catalogues and for information of a general character.

DANIEL L. MARSH, *President*

688 Boylston Street — Boston, 16, Massachusetts